

been situated between Mathurá and Delhi, and consequently the Paṇḍits who claim that Upello on the Delhi and Agra road was the Upaplava of ancient times may be quite correct.

As regards Daśárṇa, although we have not any strong argument on our side to refute Mr. Wilson, yet we may freely urge that there was a Daśárṇa in the north-western Provinces; for a river of the same name is still to be found in the Hamirpur district, North-West Provinces.

With respect to Malada it is true that no definite trace of it is to be found now. Nevertheless we must consider it to have been situated in the North-Western Provinces. There is a place in the Delhi district called Malwa, from which a large quantity of oil is exported to various provinces of Hindustan. I may throw out the suggestion that this Malwa may be the Malada of the Mahábhárata. If this be the case we have got a consistent theory which may be provisionally accepted as true until some better one be found in its place.

~~~~~

*Translations from the Hamáseh.*—By C. J. LYALL, C. S.

In the Journal of the Asiatic Society of Bengal for 1877 I published some translations of old Arabian poetry, chiefly from the *Hamáseh*, and the following are offered in continuation of those. Somewhat more exactness of metrical form has now been aimed at in the English versions, but I hope that accuracy has not been allowed thereby to suffer. The majority of the poems have been translated in Arabian metres, a full explanation of each of which will be found where it occurs. A critic in the *Academy*, noticing the previous series, has called in question the possibility of giving in the English language any idea of Arab metres, or at least the adequacy of the attempt made in that series. On that occasion, however, I aimed (with one exception) at no exact reproduction in English of the order and quantity of the syllables in the Arabic originals: only a general likeness was intended; and that likeness seemed to me to be sufficiently secured. I may mention that I have carefully studied M. Stanislas Guyard's *Théorie Nouvelle de la Métrique Arabe*, and that any discrepancy which may be detected between his views on the Arabian metres and mine is not due to my ignorance of the former. The four metres which I have imitated in the translations are the *Ṭawíl*, the *Hezej*, the *Kámil*, and the *Wáfir* (the last exactly only in one poem, No. III: in Nos. XV and XXII only the general scheme is followed).

As regards the last three, I believe that there is little or no difference between M. Guyard and myself. As regards the *Tawīl*, I am as yet quite unable to accept his theory of the value of the foot *fa'ūlun*, which he considers presents a double ictus, like *mafū'ūlun*. This is not the place to argue the question; but all the phenomena alleged by M. Guyard in support of his view appear to me to bear an interpretation consistent with that taken by me, while there is much besides that confirms me in my opinion.

The poems here rendered belong to all the periods of which specimens are given in the *Hamāseh*, from the oldest days of the War of Basûs down to the time immediately preceding that in which the collection was compiled. The majority are, however, ancient. The probable dates have been given when I could ascertain them; but it will of course be understood that those put forward by Caussin de Perceval for pre-islamic times are for the most part conjectural, and at the best only approximate. The references to the pages of the *Hamāseh* are to Freytag's edition of the Arabic text, with et-Tebrîzî's commentary.

## I.

قال الغند الزماني في حرب البسوس

صَفَحْنَا عَنْ بَنِي هَذِهِ وَقَلْنَا الْقَوْمَ إِخْوَانًا  
عَسَى الْيَوْمَ أَنْ يَرْجِعَ قَوْمًا كَالَّذِي كَانُوا  
فَلَمَّا صَرَحَ الشَّرُّ فَأَمْسَى وَهُوَ عَرِيَانٌ  
وَلَمْ يَبْقَ سِوَى الْعَدَا نِ دَنَاهُمْ كَمَا دَانُوا  
مَشِينَا مَشِيَةَ اللَّيْلِ غَدَاً وَاللَّيْلُ غَضْبَانٌ  
بِضَرْبٍ فِيهِ تَوْهِيْنٌ وَتَخْضِيْعٌ وَإِقْرَانٌ  
وَطَعْنٌ كَقَمِّ الزَّرْقِ غَدَاً وَالزَّرْقُ مَلْآنٌ  
وَبَعْضُ الْحَلْمِ عِنْدَ الْجَهْلِ لِلدَّلَّةِ إِذْ عَانُ  
وَفِي الشَّرِّ نَجَاةٌ حَيْثُ لَا يَنْجِيكَ إِحْسَانٌ

*El-Find ez-Zimmânû.*

Forgiveness had we for Hind's sons :  
 we said : ' The men our brothers are :  
 The Days may bring that yet again  
 they be the folk that once they were.'  
 But when the Ill stood clear and plain,  
 and naked Wrong was bare to day,  
 And nought was left but bitter Hate—  
 we paid them in the coin they gave.

5 We strode as stalks a lion forth  
 at dawn, a lion angry-eyed ;  
 Blows rained we, dealing shame on shame,  
 and humbling pomp and quelling pride :  
 Spear-thrusts wherefrom the spouting blood  
 gushed forth as wine from full wine-skin.  
 Too kind a man may be with fools,  
 and move them but to flout him more ;  
 And Mischief oft may bring thee peace,  
 when Mildness works not Folly's cure.

*Hamâseh, pp. 8—12.*

## NOTES.

The metre of this poem is *Hezej* of the first form :—

◡ — — ◡ | ◡ — — ◡ || ◡ — — ◡ | ◡ — — —

The English endeavours to reproduce it as far as the metrical structure of our language will permit.

The author's real name was Shahl son of Sheybân : his surname, el-Find, means "the mountain crag" or "a mighty piece of a mountain." Accounts differ as to the reason why it was given ; some say he was so called because of the hugeness of his stature : others, that he said on a day of battle to his fellows who were pressed hard—"Plant yourselves against me : I will be a rock to your backs."

The Benû Zimmân, to which tribe he belonged, were of the offspring of Bekr son of Wâil, and dwelt in the central mountains of Nejd among the Benû Hanîfeh. They, like their friends of Hanîfeh, long held aloof from the War of Basûs (one of the greatest of the ante-Islamic struggles between the Arab tribes), which was at first confined to the divisions of Bekr descended from Ðuhl son of Sheybân on the one side, and Teghlib

on the other. For many years Sheybân was worsted in the contest with Teghlib, and at last the former sought the aid of el-Hârith son of 'Obâd, chief of Hanîfeh, in bringing about a peace. El-Hârith sent his son (some say, nephew) Bujeyr to the men of Teghlib to treat for a compromise. The young man was, however, slain by Muhelhil, the leader of Teghlib, in despite of his character of peacemaker; and from that time el-Hârith and his tribe were arrayed with their brethren of Bekr against Teghlib. The latter soon found that fortune had turned; and the struggle ended, after forty years of strife, in a hollow peace and the emigration of Teghlib to the uplands of el-'Irâq.

The War of Basûs is a great centre of old Arab song and story. It is also one of the oldest well-vouched-for historical events of the Days of the Ignorance. Caussin de Perceval places its commencement, the slaying of Kuleyb, in 494 A. D., and the death of Bujeyr and the taking part in the war of el-Hârith son of 'Obâd in the following year, 495; but this seems to me an error. Several battles are named in which Teghlib was victorious, before the disastrous Day of Qiḍḍah, "the Day of the shaving of the love-locks," *Tihlâq el-limem*, when they were beaten with great slaughter by el-Hârith; and I think we must allow at least five years between the outbreak of the war and this event.

The poem above given is connected by tradition with the War of Basûs, and it was most probably composed when the men of Hanîfeh were, by the treacherous murder of Bujeyr, drawn into the strife of Bekr with Teghlib. This would fix its date as about the end of the 5th century after Christ.

v. 1. "Hind's sons." This is the better reading: the text of Freytag gives "sons of Ḍuhl;" but no contest of Hanîfeh with Ḍuhl is recorded: certainly not during the War of Basûs. Hind is the reading given as an alternative in the notes, and that found in the *Kitâb el-Aghânî*, xx, 143. This Hind was the mother of Teghlib, herself the daughter of Murr son of Udd, and sister of Temîm.

The first two couplets of the poem have been somewhat inappropriately quoted by more than one writer on old Arab legend as a proverbial example of brotherly endurance of injury. They are but the prelude to a stern administration of chastisement.

v. 6. The exact meaning of *iqrân* is difficult to ascertain: of its general sense there can be no doubt. Literally it should be "a yoking together"; and it seems probable that it refers to the taming of an unruly camel, which is tied to a stronger one that is tame, and so brought under control. Thus 'Amr son of Kulthûm says in his Mo'allaqah (v. 66):—

*matâ na'qid qarînatânâ* (better, *to'qad qarînatunâ*) *biḥablin*  
*tejudda-l-ḥabla 'au teqiṣi-l-qarîná.*

that is

“When we bind our unruly camel to another with a cord [to tame her] (or, as I prefer to read :

“When our unruly camel is bound to another with a cord,”)

“She snaps the cord or breaks her fellow’s neck.”

The meaning of this couplet is illustrated by an anecdote told of ‘Amr son of Kulthûm in the Aghânî (ix. 183), on the authority of Ibn-el-A‘râbî : “‘Amr son of Kulthûm of Teghlib led a foray against the men of Temîm : then he swept down upon a tribe of Qeys son of Tha‘lebeh, and filled his hands with their goods, and took prisoners and captives. Then he ended that expedition in el-Yemâneh where the Benû Hanîfeh dwelt, among whom were certain men of ‘Ijl. But the men of Hâjr heard of his coming, and the first who went forth to meet him of Hanîfeh were the Benû Lujeym, with Yezîd son of ‘Amr son of Shemir at their head. This chief, when he saw the son of Kulthûm, set his lance at him, pierced him, and cast him to ground from his horse : for Yezîd was a mighty man, huge of bulk. And he bound him with bonds of leather, and said to him— ‘Art thou not he that saith—

“When our unruly camel is bound to another with a cord,  
she snaps the cord or breaks her fellow’s neck” ?

Lo! I will yoke thee (*sa’uqrinuka*) to this camel of mine, and drive the pair of you together side by side.’ Then cried ‘Amr, ‘Help, men of Rabî‘ah! Like shall be paid for like!’\* And the men of Lujeym gathered together and besought Yezîd not to do as he said ; but he had never really purposed it. And he carried ‘Amr with him to one of their castles in Hâjr, where he pitched a tent for him, and slew beasts to feast him, and clad him in rich clothing, and gave him a goodly she-camel to ride, and poured for him wine to drink.” &c.

From all of which it follows that *qarîneh* means a camel which is yoked to another (*qarîn*) to cure her stubbornness, and that *aqrana* is used for the action of yoking a *qarîneh* to a *qarîn* ; which justifies my rendering, “quelling pride,” and explains how *igrân* comes to mean, as et-Tebrîzî says it does, *ghalbeh*, “overcoming.”

## II.

قال عمرو بن الورد العبسي

لَحَا اللَّهُ صَعْلُوكَا إِذَا جَنَّ لَيْلَهُ      مُصَافِي الْمَشَاشِ أَلْفَا كُلِّ مَجْزِرٍ  
يَعِدُ الْعُذِي مِنْ نَفْسِهِ كُلِّ لَيْلَةٍ      أَصَابَ قِرَاهَا مِنْ صَدِيقِي مَيْسِرٍ

\* So I render *Yá la-Rabî‘ah!* ‘*anthiletan!* *Anthileh* is pl. of *mithâl*.

|                                               |                                               |
|-----------------------------------------------|-----------------------------------------------|
| يَحْتُ الْكَصَا عَنْ جَنْبِهِ الْمَتَعَفَّرِ  | يَذَامُ عِشَاءً ثُمَّ يَصْبِحُ نَاعِشًا       |
| وَيَمْسِي طَلِيحًا كَالْبَعِيرِ الْمَحْسَرِ   | يَعِينُ نِسَاءَ الْكَيِّ مَا يَسْتَعِذُّهُ    |
| كَضَوْءِ شَهَابِ الْقَابِسِ الْمَتَذَوِّرِ    | وَلَكِنْ صُعُوكًا صَفِيحَةً وَجْهَهُ          |
| بِسَاحَتِهِمْ زَجْرَ الْمَذِيحِ الْمَشْهُرِ   | مَطْلًا عَلَيَّ أَعْدَائِهِ يَزْجُرُونَهُ     |
| تَشُوفُ أَهْلَ الْغَائِبِ الْمَتَنْظَرِ       | إِذَا بَعَدُوا لَا يَأْمَنُونَ اقْتِرَابَهُ   |
| حَمِيدًا وَإِنْ يَسْتَعْنِ يَوْمًا فَأَجْدِرِ | فَذَلِكَ إِنْ يَلْقَى الْمَنِيَّةَ يَلْقَاهَا |

*'Orweh son of el-Ward of 'Abs.*

God's scorn on the homeless wight who under the pall of Night  
goes covering the shambles through, and gathers the marrow-  
bones ;

Who comforts his heart, full rich, as oft as at eventide  
he lights on a wealthy friend to yield him his fill of milk !

He lies in the twilight down, and drowsy the morrow wakes,  
and shakes from his dust-spread side the gravel where he has  
lain.

A help to the women-folk in all that they bid him do,  
at even he jaded lies like camel outstretched to die.

5 So he : but the homeless wight the breadth of whose valiant face  
glows bright as a mighty flame that shines through the mid-  
night mirk,

A terror to all he hates, besetting their way with fear,  
while home-bound they curse him deep, as losers the luckless  
shaft :

Though far from his haunts they dwell, they image his coming  
nigh,  
and watch, as his kinsmen watch when one whom they love  
comes home :

Yea, he, if he lights on Death in faring his way, a death  
of glory it is ; and if on Riches one day, how due !

## NOTES.

The metre is the most ordinary form of the *Tawîl*; the English imitates it:—

‘Orweh son of el-Ward was a warrior and singer of ‘Abs in the long war which that tribe waged against Ābyân called the War of Dâhis, A. D. 568—608 (C. de Perceval). He was a proverb for his generosity, and it was said of him by one of the early Khalîfehs—“He who calls Hâtim the most generous of the Arabs wrongs ‘Orweh.” His very name implies his character: for ‘*orweh* means those trees and bushes fit for pasture which do not dry up in seasons of drought, and are therefore a resource in times of dearth. He was called ‘*Orwat-eş-Sa‘âlik*, “The resource in time of hunger of all vagabonds,” because he never failed to give them of his store, or to find food for them by plundering others. Much of his poetry has survived and has been edited and published by Prof. Noeldeke.

Such a vagabond as ‘Orweh delighted to help, and such an one as he despised, are here set before us by himself. These *Sa‘âlik*, outlaws, homeless men, were numerous in the days of the Ignorance. Ta‘abbata Sherrâ was such an one: such were es-Suleyk son of es-Sulakeh and esh-Shenfarâ of Azd. They were men who had on them the guilt of blood and had been disowned by their tribe. All men’s hands were against them, and they alone against all. What hardness and heroic strength of heart this solitude bred are nowhere so strikingly seen as in that most magnificent of old Arab poems, the *Lâmiyyeh* of esh-Shenfarâ.

v. 1. “God’s scorn be on him,” literally, “may God smite him on the cheek” and so disgrace him.

The word *muşâfî* in this line is difficult, both to parse and render: for the discussion of it the reader is referred to et-Tebrîzî and Freytag’s notes. I have taken it in the sense of “gathering up out of the dust and cleaning,” but with some diffidence. There is a various reading for it—*maḍâ fî*: “who goes after, or in search of:” but this has the aspect of a device to smoothe a difficulty, and is frigid.

v. 2. “His fill of milk:” that “milk” is intended by the “entertainment,” *qirâ*, spoken of, I infer from the meaning of *muyessir*, which denotes “one whose herds and flocks yield him abundance of milk.”

v. 3. He goes to rest early and rises late, still drowsy.

v. 6. “As losers curse the luckless shaft”: *zejra-l-menîhi-l-mushah-heri*; *el-menîh* was the name of one of the three arrows which, in the game played with ten arrows by the pagan Arabs, had no lots assigned to them.

Seven of the ten were winning arrows, and three, *el-menîh*, *es-sefîh*, *el-weghîd*, losing. *El-menîh* may also mean *lent*: but it is unnecessary to take it in that sense here.

v. 7. "Watch:" *teshawwuf* means straining the gaze in looking for a distant object.

## III.

قال ابو الغول الطهومي

|                                          |                                          |
|------------------------------------------|------------------------------------------|
| فَوَارِسَ صَدَقْتَ فِيهِمْ ظُنُونِي      | فَدَّتْ نَفْسِي وَمَا مَلَكَتْ يَمِينِي  |
| إِذَا دَارَتْ رَحَا الْحَرْبِ الزَّبُونِ | فَوَارِسَ لَا يَمْلُونُ الْمَنْيَايَا    |
| وَلَا يَجْزُونَ مِنْ غَاظِ بَلِيدِنِ     | وَلَا يَجْزُونَ مِنْ حَسَنِ بَسِيءِ      |
| صَلُّوا بِالْحَرْبِ حَيْدًا بَعْدَ حِينِ | وَلَا تَبْلِي بِسَالَتِهِمْ وَإِنْ هُمْ  |
| يُولِفُ بَيْنَ أَشْتَاتِ الْمَذُونِ      | هُم مَذْعُومَا حَمِي الْوَقْبِي بِضَرْبِ |
| وَدَاوُوا بِالْجُنُونِ مِنَ الْجُونِ     | فَذَكَّبَ عَنْهُمْ دَرَاءَ الْأَعَادِي   |
| إِذَا حَلُّوا وَلَا أَرْضَ الْهُدُونِ    | وَلَا يَرْعُونَ أَكْذَابَ الْهُوَيْدَا   |

*Abu-l-Ghûl et-Tuhawî.*

My life and my wealth, yea all that is mine, be ransom  
 against Time's wrong for those who shewed true my forecast !  
 The knights who are weary never before Death's onset,  
 though stubbornest Strife ply there the dread Mill of Battle.  
 Men they who requite not good with an evil guerdon,  
 nor do they return for roughness a gentle answer.  
 Their sternness abides unflagging, though they be roasted  
 again and again in War's most flaming furnace.  
 5 They held with the sword el-Waqbà's guarded meadow,  
 —the sword from whose edge flew all Death's shapes united ;  
 It drave from before them headlong the rush of foemen,  
 and madness at last was healed by a wilder fury.  
 Not men they to feed their flocks on the skirts of Quiet :  
 not they to pitch tent, whereso they abide, in meekness !

*Ham. pp. 12—15.*

## NOTES.

The metre is *Wâfir* of the first form, and is imitated in the English :—

◡ — ◡◡ — | ◡ — ◡◡ — | ◡ — — || ◡ — ◡◡ — | ◡ — ◡◡ — ◡ — —

The poem belongs to the early days of el-Islâm, when the rivalries of the Arab tribes were still as strong as before the coming of the new faith. The event on which it touches happened in the days of 'Othmân (A. H. 25—35). El-Waqbâ (or el-Waqabâ according to the *Marâsid*, iii. p. 294) was a *himâ* or pasturage surrounding a well of water, reserved by a tribe or family for its own use and forbidden to others, lying on the road between el-Başrah and el-Medîneh, three miles distant from ed-Dajû'. Such *himâs* (which I render by "guarded meadow") are often heard of in Arab verse and story, and disputes connected with them gave occasion to bloody contests. The War of Basûs, for instance, took its rise in the trespass of a strange camel named Sarâbi, belonging to a guest of the house of Jessâs son of Murrah, of the family of Ðuhl son of Sheybân, into the *himâ* of Kuleyb, chief of the combined clans of Teghlib and Bekr. Kuleyb shot at and wounded the camel, and was himself slain by Jessâs in revenge for the insult done to his guest. In the days of 'Othmân, says et-Tebrîzî, 'Abdallâh son of 'Âmir, of the family of 'Abd-Shems son of 'Abd-Menâf, was governor of el-Başrah and its dependencies, and he gave over the charge of the *himâs* of that region to Bishr son of Hâzn of Mâzin (a branch of Temîm). Bishr and his brother Khufâf took possession of el-Waqbâ, and digged there two wells, called Ðât-el-Qaşr and el-Jaufâ, which exist to this day. Fearing lest 'Abdallâh should take them away by force (for their water was sweet as morning rain), they buried them under mounds of earth to hide them. But the matter reached 'Abdallâh, who demanded of them the wells which they had dug without his leave. They refused to surrender them, and were ejected by him from their office. Now 'Abdallâh had placed his uncle Mas'adeh of Suleym over the well of Abû Mûsâ. This well was taken forcible possession of by some men of Bekr and a company gathered from other tribes, and when Mas'adeh called upon them to pay for its use, Sheybân son of Khaşafeh of Bekr smote him in the face with his sword, so that he was carried wounded to his house. Thereon the men of Bekr removed to el-Waqbâ, as being nearer to their home and a safer abode, and settled there. And Bishr son of Hâzn sent word to the Bekrîs—"If ye desire only to halt here this summer, ye and those that are with you of your tribe, halt and be welcome; but if ye desire aught else, let me know of it: for this is my land and my water." But they replied, threatening him—"If we see thee in el-Waqbâ, we will do to thee thus and thus." Whereon Bishr sent his brother Khufâf and other

kinsmen to all the men of Temîm settled round about, to the Bel-'Ambar, to the Benû Yerbû' ibn Ḥanḍaleh, and to the Benû Mâzin ibn Mâlik, asking help against Bekr. How these men fared among their kinsmen, who helped them and who hung back, is told at great length, and were tedious to relate here. In the end the men of Mâzin rode forth to attack Bekr, and overcame them, and recovered el-Waqbà for their tribe, who still held it in the days of the geographer Abû 'Obeyd el-Bekrî, who died A. H. 487. And this deed of Mâzin is the subject of the poem.

Abu-l-Ghûl eṭ-Ṭuhawî, the author, is so called because he was descended from Ṭuheyeh, daughter of 'Abd-Shems son of Sa'd son of Zeyd-Menâh. This woman had three sons, 'Auf, Abû Sûd, and Jusheysh, by Mâlik son of Ḥanḍaleh; and the posterity of these were known by their mother's name, not their father's: a very rare thing in Arabian genealogies.

v. 1. "May my life be thy ransom!" is a phrase which recurs constantly in Arab verse. Like expressions are—"Maý my father and mother be thy ransom," "May I be thy sacrifice!" &c. The idea of *fidâ* is, of course, that the person devoting himself takes upon him all the evil in the destiny of the other whom he addresses. Hence the common expression, heard every day in India, *fidwî* (properly *fidawî*).

v. 2. "The Mill of Battle": a frequent comparison in old Arab poetry; the *locus classicus* is in the Mo'allaqah of 'Amr son of Kulthûm, vv. 30, 31:—

*matà nenqul 'ilà qaumin raḥânâ*  
*yekûnú fi-l-liqâ'î lahâ ṭahînâ.*  
*yekûnu thifâluhá sharqiyya Nejdin*  
*waluhwatuhâ Qudâ'atu 'ajma'inâ*

"When our war-mill is set against a people,  
as grain they fall thereunder ground to powder.  
"Eastward in Nejd is set the skin thereunder,  
and the grain cast therein is all Qudâ'ah."

"Stubbornest strife": the word *zabûn* signifies thrusting, pushing, straining one against another.

v. 4. "Roasted"—*ṣalû bil-ḥarbi*. This, again, is one of the commonest phrases for War: as in the words of el-Ḥârith son of 'Obâd (for the incident, see the notes to No. I):—

*lam 'akun min junâtihá, 'alima-l-lâ-*  
*hu, wa'innî biḥarriha-l-yauma ṣâlî.*

"I was not of those whose wrong wrought it, God knows!  
yet must I today be burned in its blaze."

v. 5. "All Death's forms": *ashtât-el-manâni*. The best way to take the phrase is, I think, to understand the various strokes by which death can be dealt with a sword: as shearing off the head, cleaving the skull, &c.

## IV.

قال ابراهيم بن كنيف النبهاني

|                                                |                                                 |
|------------------------------------------------|-------------------------------------------------|
| وَلَيْسَ عَلَيَّ رَيْبُ الزَّمَانِ مَعُولٌ     | تَعَزَّ فَإِنَّ الصَّبْرَ بِالْحَرْ أَجْمَلٌ    |
| لِحَادِثَةٍ أَوْ كَانَ يُغْذِي التَّدَلُّلُ    | فَلَوْ كَانَ يُغْذِي أَنْ يَرِي الْمَرْعَازِعَا |
| وَنَائِبَةٍ بِالْحَرْ أَوْلَى وَأَجْمَلٌ       | لَكَانَ التَّعَزِّيَ عِنْدَ كُلِّ مُصِيبَةٍ     |
| وَمَا لِمَرِي عَمَّا قَضَى اللَّهُ مَزْحَلٌ    | فَكَيْفَ وَكُلِّ لَيْسَ يَعْدُو حَمَامَةٌ       |
| بِبُوسِي وَنَعْمِي وَالْحَوَادِثُ تَفْعَلُ     | فَإِنْ تَكُنِ الْأَيَّامُ فَيَذَا تَبْدَلَتْ    |
| وَلَا ذَلَّلْنَا لِلَّتِي لَيْسَ تَجْمَلُ      | فَمَا لَيْفَتْ مِنَّا قَذَاةً صَلِيْبَةٌ        |
| تُحْمَلُ مَا لَا يُسْتَطَاعُ فَتَكْمَلُ        | وَأَكِنَّ رَحَلْنَاهَا نَفُوسًا كَرِيْمَةٌ      |
| فَصَحَّتْ لَنَا الْأَعْرَاضُ وَالنَّاسُ هَزَلُ | وَقَيْدًا بِحُسْنِ الصَّبْرِ مِنَّا نَفُوسَنَا  |

*Ibrâhîm son of Kuneyf en-Nebhânî.*

Be patient : for free-born men to bear is the fairest thing,  
 and refuge against Time's wrong or help from his hurt is none.  
 And if it availed man aught to bow him to fluttering Fear,  
 or if he could ward off hurt by humbling himself to Ill,  
 To bear with a valiant front the full brunt of every stroke  
 and onset of Fate were still the fairest and best of things.  
 But how much the more, when none outruns by a span his Doom,  
 and refuge from God's decree nor was nor will ever be.  
 5 And sooth, if the changing Days have wrought us—their wonted  
 way—  
 a lot mixed of weal and woe, yet one thing they could not do :  
 They have not made soft or weak the stock of our sturdy spear :  
 they have not abased our hearts to doing of deeds of shame.

We offer to bear their weight a handful of noble souls :  
 though laden beyond all might of man, they uplift the load.  
 So shield we with Patience fair our souls from the stroke of  
 Shame :  
 our honours are whole and sound, though others be lean enow.  
*Ham. pp. 125-6.*

## NOTES.

The metre is the same as that of No. II.

I have been able to ascertain nothing regarding the author ; from his name, Ibrâhîm, he was doubtless born after the promulgation of el-Islâm. His tribe, Nebhân, was one of the divisions of Ṭayyi'. The sentiment of vv. 5—8 seems to shew that the poem belongs to the first days of the new faith. The stress laid on the word *ḥorr*, "free-born," in vv. 1 and 3 is also consonant with that age, when the Arabs were being thrust into the background by the invasion of all important posts, civil and military, by *mawâlî*, "freedmen" of foreign birth.

v. 6. "The stock of our sturdy spear" : *qanâtan ṣalîbatan*. The spear is here not the actual weapon, but the stubbornness and strength of backbone of the clan. Examples of the metaphor abound ; the following is found in the Mo'allaqah of 'Amr son of Kulthûm (vv. 57—59) :—

*fa'inna qanâtanâ, yâ 'Amru, 'a'yet*  
*'ala-l-'a'dâ'i qablaka 'an telînâ :*  
*'iḏâ 'adḏa-th-thiqâfu biha,-shma'azzet*  
*wa-wellet-hû 'ashauzanatan zabûnâ—*  
*'ashauzanatan : 'iḏa-nqalabet, 'arannet*  
*teshujju qafa-l-muthaqqifi wa-l-jebînâ.*

"In sooth our spear, o'Amr, has outworn too many a hand  
 that strove against it before thee, that it should be soft to thee !  
 "When the straightening-iron clipped it, it stiffened itself against it,  
 and turned it back upon the the wielder thereof, stubborn and  
 sturdy :  
 "Yea, stubborn : when it was bent to mould it, it cried out,  
 and wounded the neck and forehead of the straightener."

The phrases "the spear of such an one is hard," or "there is weakness in their spear," are almost commonplaces. Et-Tebrîzî quotes—

*kânet qanâtî lâ telînu lighâmizin ;*  
*fa'alânaha-l-'aṣbâhu wa-l-'amsâ'u.*

“Time was when my spear yielded to none that tried its strength ;  
but softness has come upon it from the Dawns and the Setting Suns :”  
*i. e.*, the passing of the days.

## V.

## قال دريد بن الصمة

ورَهْطَ بِنْيِ السُّودَاءِ وَالْقَوْمِ شَهْدِي  
سِرَاتِهِمْ فِي الْفَارِسِيِّ الْمَسْرُودِ  
غَوَايَتِهِمْ وَأَنْذِي غَيْرَ مَهْتَدِي  
غَوَيْتُ وَإِنْ تَرَشِدَ غَزِيَّةَ أَرْشِدِ  
فَلَمْ يَسْتَبِيدُوا الرَّشِدَ إِلَّا ضَحَى الْغَدِ  
فَقُلْتُ أَعْبُدُ اللَّهَ ذَلِكُمْ الرَّدِي  
كَوْقَعِ الصِّيَامِي فِي النَّسِيحِ الْمَمْدُونِ  
إِلَى جِلْدٍ مِنْ مَسْكَ سَقَبٍ مَقْدُونِ  
وَحَدَى عَلَانِي حَالِكِ اللَّوْنِ أَسْوَدِي  
وَيَعْلَمُ أَنَّ الْمَرْءَ غَيْرَ مَخْلُودِ  
فَمَا كَانَ وَقَافًا وَلَا طَائِشَ الْيَدِ  
بَعِيدٍ مِنَ الْآفَاتِ طَلَاعِ أَنْجِدِ  
مِنَ الْيَوْمِ أَعْقَابِ الْأَحَادِيثِ فِي غَدِ  
عَتِيدِ وَيَغْدُو فِي الْقَمِيصِ الْمَقْدُونِ  
سَمَاحًا وَإِتْلَافًا لِمَا كَانَ فِي الْيَدِ

نَصَحْتُ لِعَارِضٍ وَأَصْحَابِ عَارِضٍ  
فَقُلْتُ لَهُمْ ظَنُّوا بِالْفَيْ مَدَجَجِ  
فَلَمَّا عَصَوْنِي كَذَبْتُمْ مَذَبِمْ وَقَدْ أَرَى  
وَهَلْ أَنَا إِلَّا مِنْ غَزِيَّةٍ إِنْ غَوَيْتُ  
أَمْرَتُهُمْ أَمْرِي بِمَنْعَرَجِ اللَّوِيِّ  
تَذَادُوا فَقَالُوا أَرَدْتَ الْخَيْلُ فَارِسًا  
فَجِدْتُ إِلَيْهِ وَالرِّمَاحُ تَذَوِشُهُ  
وَكُذِبْتُ كَذَابَاتِ الْبُورِيَعَتِ فَأَقْبَلْتُ  
فَطَاعَنْتُ عَنْهُ الْخَيْلُ حَتَّى تَنْفَسْتُ  
١٠ قَتَلَ أَمْرِي أَسِي أَخَاهُ بِنَفْسِهِ  
فَإِنْ يَكُ عَبْدُ اللَّهِ خَلِي مَكَانَهُ  
كَمَيْشِ الْبَازَارِ خَارِجِ نِصْفِ سَاقِهِ  
قَلِيلُ التَّشْكِيِّ لِلْمَصِيدَاتِ حَافِظِ  
تَرَاهُ خَمِيصَ الْبَطْنِ وَالزَادِ حَاضِرِ  
١٥ وَإِنْ مَسَّهُ الْبِقَوَاءُ وَالْجَهْدُ زَادَهُ

صَبَامَا صَبَا حَتَّى عَلَا الشَّيْبُ رَأْسَهُ      فَلَمَّا عَلَا قَالَ لِلْبَاطِلِ ابْعُدْ  
وَطَيْبَ نَفْسِي أَنْذِي لَمْ أَقُلْ لَهُ      كَذَبْتَ وَلَمْ أَبْخَلْ بِمَا مَلَكَتْ يَدِي

*Dureyd son of eṣ-Ṣimmeh.*

I warned them, both 'Âriḍ and the men who went 'Âriḍ's way  
—the stock of Benu-s-Saudâ : yea, all are my witnesses.

I said to them : 'Think—even now two thousand are on your  
track,

all laden with spear and sword, their captains in Persian mail.'

But when they would hearken not, I followed their road, though I  
knew well they were fools, and that I walked not in Wisdom's  
way :

For am I not but one of Ghaziyyeh? and if they err,

I err with my house ; and if Ghaziyyeh go right, so I.

5 I read them my rede one day beneath where the sandhills fail :  
the morrow at noon they saw my counsel as I had seen.

A shout rose, and voices cried—'The horsemen have slain a  
knight!'

I said—'Is it 'Abdallâh, the man who ye say is slain?'

I sprang to his side : the spears had riddled his body through,  
as weaver on outstretched web plies deftly the sharp-toothed  
comb.

I stood as a camel stands with fear in her heart, and seeks  
the stuffed skin with eager mouth, and thinks—is her youngling  
slain ?

I plied spear above him till the riders had left their prey,  
and over myself black blood flowed forth in a dusky tide.

10 I fought as a man who gives his life for his brother's life,  
who knows that his time is short, that Death's doom above  
him hangs.

But know ye, if 'Abdallâh be gone, and his place a void,

no weakling unsure of hand, and no holder-back was he !

Alert, keen, his loins well girt, his leg to the middle bare,  
unblemished and clean of limb, a climber to all things high :

No wailer before ill luck : one mindful in all he did

to think how his work to-day would live in to-morrow's tale :

Content to bear hunger's pain though meat lay beneath his hand :  
 to labour in ragged shirt that those whom he served might rest.  
 15 If Dearth laid her hand on him, and Famine devoured his store,  
 he gave but the gladlier what little to him they spared.  
 He dealt as a youth with Youth, until, when his head grew hoar  
 and age gathered o'er his brow, to Lightness he said—Begone!  
 Yea, somewhat it soothes my soul that never I said to him  
 'Thou liest,' nor grudged him aught of mine that he sought of  
 me.

*Ham. pp. 377—80.*

#### NOTES.

Metre *Tawîl*, as in No. II: a short syllable occurs in the third place of the second foot of the hemistich three times in this poem, *viz.*, in vv 1,*a*, 3,*b*, and 12,*a*, which is exceptionally frequent.

The author, Dureyd son of eṣ-Ṣimmeh son of el-Ḥârith son of Bekr son of 'Alqameh son of Judâ'ah son of Ghaziyyeh son of Jusham son of Mo'âwiyeh son of Bekr son of Hawâzin, was a man of great note in the days of Moḥammed's boyhood and youth. His father eṣ-Ṣimmeh had led the Benû Jusham in the War of the Fijâr on the day of en-Nakhleh, where the future prophet, then aged 14, was present (A. D. 585). Eṣ-Ṣimmeh (whose real name was Mo'âwiyeh, *eṣ-Ṣimmeh* being a title meaning "the Serpent") had, according to the Aghânî, five sons by his wife Reyḥâneh daughter of Ma'dî-kerib, a woman of el-Yemen: their names were Dureyd, 'Abd-Yaghûth, Qeys, Khâlid, and 'Abdallah, all warriors of prowess and renown. The stock of Hawâzin had their abode in the mountains and plains to the East of Mekkeh, and were divided into numerous branches, of which the Benû Thaḳîf of Ṭâ'if, a strong town no great distance from Mekkeh, the Benû Suleym, the Benû Jusham, the Benû Sa'd ibn Bekr (among whom the Prophet was fostered), the Benû Naṣr ibn Mo'âwiyeh and the Benû Hilâl were the chief. These were engaged in frequent contests among themselves, but, at the time when the event to which the poem relates occurred, were all united against the great stock of Ghatafân, who dwelt to the north of them ('Abs, Ḍubyân, 'Abdallâh, Ashja'). It were too long to tell here all that is recorded of Dureyd: his encounter with Rabî'ah son of Mukeddem, of the Benû Firâs, on the Day of el-Akhram (one of the noblest stories of the Ignorance), his wooing of the poetess el-Khansâ, or his heroic death at the Battle of Honeyn (A. H. 8.—A. D. 630). His fame as a poet rests chiefly on his affection for his brother 'Abdallâh, in his grief for whose death he composed much verse which has survived, and is conspicuously excellent among the poetry of that day.

In or about the year 610 A. D., a company of the Benû Jusham and the Benû Naşr ibn Mo'âwiyeh, both of Hawâzin, commanded by 'Abdallâh, the youngest brother of Dureyd, led a foray against Ghatafân, and carried off a great number of camels. They were returning from this expedition with their booty, and had reached the border of the territory of Hawâzin, at a place called *Mun'araj el-Liwà* ("the place where the sandhills curve round," see v. 5 of the poem), when 'Abdallâh proposed that they should halt and divide the spoil. Dureyd, who was with them, dissuaded him, pointing out that they were not yet safe from pursuit. But 'Abdallâh persisted, and swore that he would not leave the spot, till he had taken his fourth part of the captures, and feasted his companions on a *naqî'ah*—a camel slain by the leader of an expedition from his share of the spoil and divided among his fellows. Next day, while they were preparing the feast, a cloud of dust was seen. A sentinel posted on the sandhills cried—"I see horsemen coming clad in yellow." "They are of Ashja'," said 'Abdallâh, "I care not for them." "I see others," said the sentinel, "who have the points of their lances set between the ears of their horses." "These are of Fezârah," said Dureyd. "And there come also others who gallop along, trailing their lances on the ground." "These are of 'Abs, and Death comes with them!" said the elder brother.

Hardly had 'Abdallâh's men time to mount, when the foe were upon them. 'Abdallâh fell at the very beginning of the fight, slain by a man of the house of Qârib, of 'Abs. Dureyd, fighting to the last over the prostrate body of his brother, fell grievously wounded, and his companions fled, leaving the camels, which the men of Ghatafân recovered. When the fight was over, two men of 'Abs, Zahdam and his brother Qeys, collectively known as *ez-Zahdamâni*, "the two Zahdams," with a rider of Fezârah named Kardam, passed by Dureyd, who was lying among the dead. Dureyd, who was still conscious, heard the elder Zahdam say to Kardam—"Methinks Dureyd is not yet dead: I seemed to see his eyelid move. Get thee down, and finish him." "Nay, he is dead," said Kardam. "Get thee down, I tell thee, and see if he yet breathes." Kardam dismounted and went up to Dureyd: he found him still breathing; but, yielding to compassion, he returned and said: "He is dead, quite dead." Notwithstanding this assurance, Zahdam, before departing, pierced with his lance the body of Dureyd. By a singular chance, this new wound, by opening a passage to a quantity of blood which had gathered within from an inward hurt, and so freeing the lungs, was the means of saving Dureyd's life. When at nightfall the enemy returned home, he dragged himself towards the lands of his tribe, and met a wandering band of men of Hawâzin, who received him and tended him until his wounds were healed.

Some time after, several men of 'Abs and Fezârah, on their way to Mekkeh during the month of pilgrimage, passed by the country where Dureyd dwelt. Although it was the time when war was forbidden, they did not feel wholly secure, and had hidden their faces in their *lithâms*, the handkerchiefs with which the Bedawîs cover their heads, leaving only their eyes visible. Dureyd perceived them, and went forth to meet them—"What men are ye?" he asked. "Is it I of whom thou askest?" answered one of the travellers. Dureyd recognized the voice of Kardam;—"Ah," he cried, "there is no need to ask further: thou and these who follow thee have nothing to fear from me." Then he embraced him, and gave him a horse, a sword, and a lance, and said, "Take this as a requital of the kindness which thou shewedst to me on the day of el-Liwâ."\*

v. 1. 'Âriḍ is said by et-Tebrîzî to be another name of 'Abdallâh, who was likewise called Khâlid (but according to the Aghânî, Khâlid was a fourth brother of Dureyd's). The Benu-s-Saudâ were the family of Dureyd and 'Abdallâh, whose mother Reyhâneh was very dark, being of el-Yemen, where African blood was largely mingled with Arab: *es-Saudâ* means "the black woman."

v. 2. "Laden," *mudajjaj*: from *dajja*, "he walked slowly, as one carrying a heavy load." The word therefore means "fully armed."

The most esteemed coats of mail were brought from Persia, and in that country from Soghiana (*es-Sughd*); see *Hamâseh*, p. 349:—

*Qurâmun tesâmâ min Nizârin, 'aleyhimî  
muḍâ'afatum min nesji Dâ'ûda wa-s-Sughdi.*

"Warriors who trace their lineage from Nizâr, and on them  
double coats of mail of the weaving of David and from es-Sughd."

(David is said by Arab tradition, embodied in the Qurân, Sûrah xxi, 80, to have been taught by God the art of weaving mail.) The best swords came from India (*hindî, muhenned*) and el-Yemen (imported thither by sea from the former country); and the best spears were made at el-Khaṭṭ in el-Bahrân, from bamboos also brought from India.

vv. 4 and 5 are given in inverse order in et-Tebrîzî's text: that in which I have placed them is clearly the right one.

Ghaziyyeh, as will be seen from the genealogy of Dureyd given above, was the name of the family in Jusham to which he and his brethren belonged.

\* This history is taken almost word for word from Caussin de Perceval, *Essai*, ii, pp. 551-554, who again in like manner follows Fresnel, *Jour. Asiat* Février 1838, who translates from the Aghânî. It would be difficult to better the work of two such accomplished hands. For the original, see *Agh.* ix, 3-4.

v. 7. "The weaver's comb:" *eş-şayâşî*, plural of *şîşiyeh*, which is the comb used by the weaver to push up the threads of the woof into the web, so as to make the fabric close.

v. 8. "A camel," *đât-el-bawwi*: the *baww* is the stuffed skin of a young camel (or with a cow, a calf,) cast before a she-camel who has lost her young one in order to induce a flow of milk.

v. 12. "Alert, keen, his loins well girt"—all one attempt to render *kemîsh-el-'izâr*. *Kemîsh* means properly light, quick, active, and is joined to *'izâr* (the trailing waistcloth with which an Arab girt himself, loose and flowing in peace, tightly wound and raised in war or serious business) by a contracted construction of which examples are frequent. "His leg to the middle bare," as would naturally be the result of girding up the *'izâr*. "A climber to all things high:" *ṭallâ'u 'anjudi*, a proverbial phrase for a man who seeks fame and glory. This verse is found with another reading later on in the *Hamâseh* (p. 765):—

*Qaşîru-l-'izâri, khârijun nişfu sâqihi,*  
*şabûrun 'ala-l-'azzâ'i, ṭallâ'u 'anjudi*

*i. e.,*

"with his *izâr* girt up short, his leg bare up to the middle,  
patient in face of hardship, a climber to all things high."

v. 17. This most touching line has been appropriated by another poet, a contemporary of, but considerably younger than, Dureyd, Şakhr son of 'Amr, of the Benû Suleym, brother-of the poetess el-Khansâ whom Dureyd wooed. In a lament over his brother Mo'âwiyeh, given in the *Hamâseh*, p. 489, he says—

*Waṭayyaba nefsi 'annanî lam 'aqul lahu*  
*keḏebta, walam 'abkhal 'aleyhi bimâliyâ.*

## VI.

قال دريد بن الصمة

|                                                     |                                                |
|-----------------------------------------------------|------------------------------------------------|
| مَكَانَ الْبَدَا لَكِنَّ بَدَيْتُ عَلَيَّ الصَّبْرَ | تَقُولُ إِلَّا تَبْكِي أَخَاكَ وَقَدْ أَرِي    |
| لَهُ الْجِدَّتُ الْأَعْلَى قَدِيلَ أَبِي بَكْرٍ     | فَقُلْتُ أَعْبَدُ اللَّهَ أَبْكِي أُمَّ الدِّي |
| وَعَزَّ الْمَصَابِ حَتَّى قَبْرِ عَلِيٍّ قَبْرِ     | وَعَبْدٍ يَغُوثَ تَحْجِلُ الطَّيْرَ حَوْلَهُ   |



The poet represents himself as addressed by a woman, who blames him for not shewing sorrow for the death of his brethren. This “blaming woman,” ‘*ādīleh*, is a stock figure in old Arab poetry, whether her office be to reprove a man for his extravagance and excess in wine, to cast doubt on his courage, to question the nobility of his race, or any other of the kind. Instances will be found on almost every page of the Ḥamâseh. In later poetry this usage disappears, the seclusion of women under el-Islâm having made it inconsistent with the manners of the time.

Dureyd, as stated in the notes to No. V, had four brothers, all of whom fell in fight, as he did himself. The three here mentioned are ‘Abdallâh, the circumstances of whose death have just been told, Qeys, who was slain in a combat with the men of Abû Bekr ibn Kilâb, a branch of the Benû ‘Âmir, and ‘Abd-Yaghûth, who died in battle with the Benû Murrah of Ghatafân.

v. 2. The licence by which, for the sake of the metre, *Beker* is written for *Bekr* is one admissible and frequently used in the original Arabic.

v. 3. ‘Abd-Yaghûth: *Yaghûth*, “The Helper,” was the name of an idol worshipped by the Yemenite tribes of Meḏhij, who bordered Hawâzin on the south. Most probably the real name of the other brother, called in the text ‘Abdallâh, was ‘*Abd-el-Lât*, “Servant of el-Lât.” That many such pagan names mentioned in the old poems were changed when el-Islâm became prevalent is certain.

v. 4. Et-Tebrîzî states that not only Dureyd’s father, Mo’âwiyeh son of el-Ḥârith, was called *eş-Şimmeh*, “The Serpent,” but also his uncle Mâlik: the latter was known as “*eş-Şimmeh the greater*,” and Dureyd’s father as “*eş-Şimmeh the less*.”

v. 7. “Hearts are cured of rancour-sickness”: *yushtafà binâ*. The desire for vengeance is represented in old Arab verse as a burning fever, and the satiating of it as recovery from a disease. So one says *ishtefeytu bihi*—“I was cured by means of him,” meaning “I wreaked my vengeance on him and assuaged my desire thereof.” The idiom is of constant occurrence.

The whole poem is considered by the old critics (Aghânî, ix. 3) a splendid example of what the Arabs call *ṣabr*, endurance, hardihood, heroic temper; and Dureyd’s life was not unworthy of it. For his death, see the account of the Battle of Ḥoneyn in Caussin de Perceval, *Essai*, iii, pp. 245—253, which in this incident follows the Aghânî, ix, 14-16.

## VII.

قال عبدة بن الطبيب العبشمي

عَلَيْكَ سَلَامُ اللَّهِ قَيْسَ بْنَ عَاصِمٍ      وَرَحْمَتُهُ مَا شَاءَ أَنْ يَتَرَحَّمَا  
تَحِيَّةً مَنْ غَادَرْتَهُ غَرَضَ الرَّدَى      إِذَا زَارَ عَنْ شَحْطِ بِلَادِكَ سَلَمَا  
فَمَا كَانَ قَيْسٌ هَلِكُهُ هَلِكَ وَاحِدٍ      وَلَا كَذَهُ بَدِيَانٍ قَوْمٍ تَهْدَمَا

*'Abdeh son of et-Ṭabīb.*

On thee be the peace of God, O Qeys son of 'Âṣim, and

His mercy, the manifold, so long as He will it shew !

—The greeting of one whom thou hast left here the mark of Death,  
who went far away, and comes to greet thee though in thy grave.

When Qeys died, it was not one who went down the way of Death :  
a People it was whose house with his death in ruin fell.

*Ham. pp. 367-8.*

## NOTES.

Metre *Ṭawîl*, second form (as in Nos. II, IV, and V).

'Abdeh son of et-Ṭabīb was a *Mukhadrim*, or a poet who lived both before and after the promulgation of el-Islâm. He belonged to the family of 'Abbusheems son of Sa'd son of Zeyd-Menâh son of Temîm, and was an object of the bounty of Qeys son of 'Âṣim, the great chief of Temîm in the days of the Prophet, whose death he here laments. The third versè is often quoted as the perfection of posthumous praise (*Aghânî*, xviii. 163).

Qeys belonged to that division of the sub-tribe of Temîm, Sa'd son of Zeyd-Menâh, called the Benû Muqâis. He is first heard of on the Day of Sitâr (about 606 A. D.), when he defeated Ḥanîfeh and slew Qatâdeh son of Meslemeh their chief. His wife, Menfûseh, bore him many children, and he is said to have been the means of reviving in those days the evil custom of female infanticide, which had almost died out among the Arabs, by putting to death all his daughters. He fought against Meḏhij at el-Kulâb (612 A. D.), when 'Abd-Yaghûth chief of the Bel-Ḥârith was slain. In A. H. 9 (A. D. 630) he appeared at el-Medîneh at the head of a great deputation from the whole tribe of Temîm, when a famous contest in verse took place before Moḥammed between Zibriqân son of Bedr, the poet of Temîm, and Ḥassân son of Thâbit, the poet of the Anṣâr. This ended in Temîm accepting el-Islâm in a body, when Qeys was made receiver of the

poor-rate (*zekât* or *ṣadaqât*) for his tribe, the Benû Sa'd. After the death of the Prophet (A. D. 632), he was one of those who revolted, with many others of Temîm, against Abû Bekr, but shortly afterwards submitted himself and joined in the expedition led by el-'Alâ el-Ḥaḍramî against el-Bahrân, which crushed opposition in that quarter. I have not been able to ascertain when he died.

## VIII.

قال مالك بن الريب

تَذَكَّرْتُ مَنْ يَبْكِي عَلَيَّ فَلَمْ أَجِدْ      سِوَى السِّيفِ وَالرَّمْحِ الرَّدِيئِي بَاكِياً  
وَأَشَقَّرَ خَنْزِيذٍ يَجْرُ عِذَانَهُ      إِلَى الْمَاءِ لَمْ يَدْرِكْ لَهُ الْمَوْتَ سَاقِيَا

*Mâlik son of er-Reyb.*

I thought who would weep for me, and none did I find to mourn  
but only my sword, my spear, the best of Rudeyneh's store,  
And one Friend, a sorrel steed, who goes forth with trailing rein  
to drink at the pool, since Death has left none to draw for him.  
*Ham. p. 247, quoted in Commentary.*

## NOTES.

Metre *Tawîl*, as in No. II.

These lines are quoted in et-Tebrîzî's commentary on p. 247 of Freytag's edition of the *Hamâseh*, in illustration of the word *khindîd*, a stallion. The poem from which they are taken is a lament (*marthiyeh*) by Mâlik son of er-Reyb over his own death, a portion of which is quoted in the *Kitâb-el-Aghânî* (xix, 162), and the whole of which is to be found in the 'Iqd-el-Ferîd of Ibn 'Abd Rabbihi (ii, 10-11). The author was a brigand of the tribe of Mâzin who roamed over the country of Temîm in the neighbourhood of el-Başrah during the early years of the Umawî dynasty. When Mo'âwiyeh sent Sa'îd son of 'Othmân son of 'Affân as his viceroy to Khurâsân, the latter on his way to Persia met Mâlik, and, struck by his noble mien and gallant bearing, invited him to accompany him. Mâlik, however, fell sick (some say, was stung by a serpent), and died on the way to Khurâsân. He is best known for the grand poem of which these verses form a part, and for his love for his daughter, shewn in a touching piece of verse quoted in the *Aghânî* (xix, 167).

v. 1. "Made by Rudeyneh," *Rudeynî*, is a stock epithet of spears; Rudeyneh, tradition says, was a woman of el-Khatt in el-Bahrân, who was most expert at straightening spears: whence every good spear is called by her name.

## IX.

قال مويلىك المزموم يرثى امراته ام العلاء

|                             |                            |
|-----------------------------|----------------------------|
| أمرر على الجذات الذي حلت به | أم العلاء فنادها لو تسمع   |
| أنى حلت وكنت جد فروقة       | بلدا يمر به الشجاع فيفزع   |
| صلى عليك الله من مفقودة     | إن لا يلايمك المكان البلقع |
| فلقد تركت صغيرة مرحومة      | لم تدر ما جزع عليك فتجزع   |
| فقدت شمائل من لزامك حلوة    | فتبديت تسهر أهلها وتفجع    |
| وإذا سمعت أنينها في ليلاها  | طفقت عليك شؤون عيني تدمع   |

*Muweylîk el-Mezmûm.*

Take thou thy way by the grave wherein thy dear one lies  
 —Umm-el-'Alâ—, and lift up thy voice: ah if she could hear!  
 How art thou come—for very fearful wast thou—to dwell  
 in a land where not the most valiant goes but with quaking  
 heart?

God's love be thine and His mercy, O thou dear lost one!  
 not meet for thee is the place of shadow and loneliness.

And a little one hast thou left behind—God's ruth on her!  
 she knows not what to bewail thee means, yet weeps for thee.

5 For she misses those sweet ways of thine that thou hadst with her,  
 and the long night wails, and we strive to hush her to sleep  
 in vain.

When her crying smites in the night upon my sleepless ears,  
 straightway mine eyes brim-full are filled from the well of tears.

## NOTES.

The metre is the *Kâmil*, scanned thus :

— — — — — | — — — — — | — — — — — || — — — — — | — — — — — | — — — — —

The English imitates the Arabian measure.

I have ascertained nothing of the author of these lines. *Muweylik* is the diminutive of *Mâlik*, and *el-Mezmâm* means “bridled,”—probably a nickname given for some peculiarity of feature. The verses were evidently composed after el-Islâm. Umm-el-‘Alâ was the poet’s wife, whose loss he mourns.

v. 4. I have taken *merhûmeh* in the sense in which it is used when one dead is spoken of—as a prayer that God’s mercy may light on him or her.

v. 7. “The well of tears,” *shu’ûnu ‘aynî* : *shu’ûn*, plural of *sha’n*, are the tear-ducts of the eye.

## X.

قال خلف بن خليفة

|                                            |                                                  |
|--------------------------------------------|--------------------------------------------------|
| وَقَدْ يَضْحَكُ الْمُوتُورُ وَهُوَ حَزِينٌ | أَعَاتَبُ نَفْسِي أَنْ تَبَسَّمَتْ خَالِيًا      |
| دَوِينُ الْمَصَلَى بِالْبَقِيْعِ شُجُونٌ   | وَبِالْدَيْرِ أَشْجَانِي وَكَمْ مِنْ شَجٍّ لَهُ  |
| قَرِيْدَكَ أَشْجَانًا وَهَنْ سَكُونٌ       | رَبِّي حَوْلَهَا أَمْدَالُهَا إِنْ أَتَيْتَهَا   |
| وَأَمْ يَأْتِنَا عَمَّا لَدَيْكَ يَقِيْنٌ  | كَفَى الْهَجْرَ أَنَا لَمْ يَضِحْ لَكَ أَمْرُنَا |

*Khalaf son of Khalîfeh.*

I reprove my soul when no man is by for every smile :

yea, a man may laugh, and be sick at heart with a sorrow sore.

In ed-Deyr they lie, my lost ones : many another too

knows well the pain el-Muşallà hides in its slope of graves !

Hillocks, around them a many like : and if thou go there,

they will feed thee full of the bread of woe though they stir no whit.

Far away enough are we from thee, since it recks thee naught

how days fly here, nor we know aught sure how they go with thee !

*Ham. p. 404.*

## NOTES.

The Arabic is in the *Tawîl* of the third form ; the second hemistich is scanned thus :

◡ — ◡ | ◡ — — — | ◡ — ◡ | ◡ — —

The English adopts the form of the *Kâmil*, as in No. IX.

The author, Khalaf son of Khalîfeh, was an inhabitant of el-Medîneh, and is mentioned as an authority on the traditions respecting the Prophet.

v. 1. I have, following the commentary, joined *khâliyan* with *o'âtibu*, in the sense of *alone* : but it might easily be taken with *tebesemtu*, in the sense of “light-hearted, as if free from care.”

v. 2. Ed-Deyr is the name, apparently, of the spot where his dear ones were buried. It is the usual word for a Christian monastery. *El-Muṣallâ*, “the place of prayer”, was the name of a small mosque which stood at the top of a slope called *baqî'el-Gharqad*, used as the cemetery of el-Medîneh.

## XI.

قال عبد الله بن ثعلبة الحنفى

|              |         |          |               |              |             |              |         |
|--------------|---------|----------|---------------|--------------|-------------|--------------|---------|
| لِكُلِّ      | أُنَاسٍ | مَقْبَرٍ | بِفِئَاتِهِمْ | فَهُمْ       | يَنْقُصُونَ | وَالْقُبُورُ | تَزِيدُ |
| وَمَا        | إِنْ    | يُزَالُ  | رَسْمٌ        | دَارَ قَدِ   | أَخْلَقْتُ  | وَبَيْتٍ     | لَمِيتٍ |
| بِالْفِئَاءِ | جَدِيدٍ | فَدَانٍ  | وَأَمَّا      | الْمَلْتَقَى | فَبَعِيدٍ   |              |         |

‘*Abdallâh son of Tha‘lebeh el-Hanafî.*

Before the door of each and all a slumber-place is ready set :

men wane and dwindle, and the graves in number grow from day to day ;

And ever more and more outworn the traces fade of hearth and home, and ever yonder for some dead is newly built a house of clay.

Yea, neighbours are they of the living : near and close their fellowship ;

but if thy soul would win their converse, thou must seek it far away.

*Ham. p. 405.*

## NOTES.

The metre is the third form of the *Tawîl*, as in No. X.

Of the author I know nothing. He was a member of the tribe of Hanîfeh, an important division of Bekr who dwelt in el-Yemâneh in the southern part of the central mountain country of Nejd. These verses are frequently quoted (*e. g.*, 'Iqd, ii, 6), but their exact date I have not been able to ascertain: Ibn-Khallikân says that they were repeated by Ya'qûb son of Dâ'ûd, once the Wezîr of el-Mahdî, when on his release from prison in A. H. 175 he heard of the death of his brothers.

v. 1. The word *finâ* ("before the door") means the space in front of the tent. The same word is rendered "yonder" in v. 2.

## XII.

قال عمرو بن قمية

|                                            |                                            |
|--------------------------------------------|--------------------------------------------|
| يَا لَهْفَ نَفْسِي عَلَى الشَّبَابِ وَلَمْ | أَفْقِدْ بِهِ إِذْ فَقَدْتَهُ أَمَّا       |
| إِذْ أَسْحَبُ الرِّبْطَ وَالْمَرُوطَ إِلَى | أَدْنَى تَجَارِي وَأَنْفُضُ اللَّمَمَا     |
| لَا تَغْبِطُ الْمَرْءَ أَنْ يُقَالَ لَهُ   | أَمْسَى فُلَانٌ لَسْنَهُ حَكَمَا           |
| إِنْ سَرَّ طَوْلُ عَمْرٍهُ فَلَقَدْ        | أَضْحَى عَلَى الْوَجْهِ طَوْلٌ مَا سَلِمَا |

'Amr son of Qamî'ah.

Alas my soul for Youth that's gone—  
 no light thing lost I when he fled!  
 What time I trailed my skirts in pride,  
 and shook my locks at the tavern's door.  
 Nay, envy not a man that men  
 say, 'Age has made him ripe and wise.'  
 Though thou love life and live long safe,  
 long living leaves its print on thee.

*Ham.* p. 504.

## NOTES.

The metre of this poem is the somewhat rare one called *Munsariḥ*, which the old prosodists divide thus:—

— — ◡ — | — — — ◡ | — — ◡ — || — — ◡ — | — — — ◡ | — ◡ ◡ —

The existence of a metrical foot *maf'ûlâtu* is however very questionable. The poem itself exhibits the following scansion:—

— — ◡ — — ◡ — ◡ — ◡ ◡ — || — — ◡ — — ◡ — ◡ — ◡ ◡ —

Now, if we compare this with the *Besîṭ*:—

◡ ◡ ◡ — | ◡ ◡ — | — — ◡ — | ◡ ◡ — || ◡ ◡ ◡ — | ◡ ◡ — | — — ◡ — | ◡ ◡ —

we find that the two coincide, except in the third foot of the *Besîṭ*, which in our poem appears as ◡ — instead of — — ◡ —. I am therefore inclined to regard this metre as a shortened form of the *Besîṭ*, and to divide it thus:—

— — ◡ — | — ◡ — | ◡ — | ◡ ◡ — || — — ◡ — | — ◡ — | ◡ — | ◡ ◡ —

Although the first syllable of the last foot of each hemistich is short, it is considered by Arabian metrists to represent an original long syllable: that is, the foot *fâ'ilun* is shortened to *fa'ilun*. It therefore receives a stress in utterance which makes the foot something more than a mere anapæst. The first foot may show the varieties ◡ — ◡ — and — ◡ ◡ —, but these are not found in this poem.

The piece is interesting as one of the oldest specimens of Arabic poetry that have come down to us. 'Amr son of Qamî'ah, its author, was grandson of Sa'd son of Mâlik son of Dubey'ah son of Qeys son of Tha'lebeh, of the tribe of Bekr, who was a leader in the war of Basûs, and an ancestor of the poet Ṭarafeh. He is claimed as the first of Nizâr (that is, of the Ma'addic Arabs as opposed to those of el-Yemen) who made regular *qaṣîdehs*, and as the master in this art of Imra'-el-Qeys. He reached a great age, and was the companion of Imra'-el-Qeys in his journey to the Court of the Greek Emperor, which C. de Perceval fixes in 535 A. D.: he died, however, on the way in Asia Minor, and was called by the Arabs '*Amr ed-dâ'i*', that is, " 'Amr the lost." Two verses of his are quoted by et-Tebrîzî on p. 131 of the Ḥamâseh, which are in a form of the *Besîṭ* closely allied to the *Munsariḥ*, and quite in the vein of those given above:—

*El-ka'su mulkun liman 'a'malahâ*  
*wa-l-mulku minhu ṣaghîrun wa-kebîr :*  
*minha-ṣ-ṣabûhu-l-latî tetricunî*  
*leytha 'ifirrîna wa-l-mâlu kethîr.*

“ The cup is a kingdom to him who plies it,  
 and his kingdom, though little, how vast it is!  
 Thereout I drink in the morning, and am  
 a lion of 'Ifirrîn, my wealth overflowing.”

*i. e.*, the morning draught gives me both valour and generosity, so that in giving I am as a king.

v. 1. "Light thing," *'amaman*: that is, something near at hand, easily to be grasped and recovered.

v. 2. The translation fails to give the full force of the original here, which may thus be rendered:—"What time I trailed my robes of silk and wool to the nearest of my wine-sellers, and shook loose my locks." The difference between *reyt* (plural of *reytah*) and *murāt* (plural of *mirt*) is not certain: both were sumptuous garments, worn over the under-clothing, and long in the skirt. "The *nearest* of my wine-sellers" shews that he was a wealthy man, and had many to supply him with wine. The use of *tijār* (plural of *tājir*), which properly means traders in general, in the exclusive sense of wine-sellers, is worthy of notice, though frequent in the poetry of the pagan time.

v. 3. "Ripe and wise": so I render *ḥakam*, which properly means one who on account of his years and his wisdom is chosen as a judge or arbiter in disputes between tribe and tribe, or man and man. Such a *ḥakam* was the ancient 'Āmir son of eḏ-Ḍarib, ancestor on the mother's side of the tribes of Thaḳîf and 'Āmir son of Ṣa'sa'ah, who on account of the drowsiness caused by great age required to be roused to attention by a thrust from a stick (or, as some say, by one of his sons knocking one stick against another to awake him). See Ḥam., p. 98, and el-Meydānî, at the proverb *inna-l-'aṣà quri'at liḏi-l-ḥilmi* (i, 32, Bûlâq edn.).

v. 4. Here also I have diverged from the phrase, but not the sense, of the original, which, literally rendered, is—"If the length of his long life has delighted him, yet there has become apparent in his face the long time that he has been saved (from death)." In changing the third to the second person, I have merely put the general result intended in another way exactly equivalent.

### XIII.

قال سلمى بن ربيعة

|               |             |             |            |             |               |
|---------------|-------------|-------------|------------|-------------|---------------|
| إِنَّ         | شَوَاعَا    | وَفَشَّوَةً | وَحَبَبَ   | الْبَزَلِ   | الْأَمُونِ    |
| يَجْتَمِعُهَا | الْمَرْءُ   | فِي         | الْغَائِطِ | الْبَطِينِ  |               |
| وَالْبَيْضِ   | يُرْفَانِ   | كَالدَّمَى  | فِي        | الرِّيْطِ   | وَالْمَذْهَبِ |
| وَالكَذْرِ    | وَالْخَفْضِ | أَمِنًا     | وَشَرَعَ   | الْمَزْهَرِ | الْحَمْدُونَ  |

مِّنْ لَّدَةِ الْعَيْشِ وَالْقَتَى      لِلدَّهْرِ وَالدهْرِ ذُو فِذُونِ  
 وَالْعَسْرِ كَالْيَسْرِ وَالْغَنَى      كَالْعَدَمِ وَالْحَى لِلْمَذُونِ  
 أَهْلَكُنْ طَسَمًا وَبَعْدَهُ      غَدَى بِهِمْ وَذَا جَدُونِ  
 وَأَهْلَ جَاشٍ وَمَأْرِبِ      وَحَى لِقَمَانِ وَالتَّقُونِ

*Sulmî son of Rabî'ah.*

Roast flesh, the glow of fiery wine,  
 to speed on camel fleet and sure  
 As thy soul lists to urge her on  
 through all the hollow's breadth and length ;  
 White women statue-like that trail  
 rich robes of price with golden hem,  
 Wealth, easy lot, no dread of ill,  
 to hear the lyre's complaining string—  
 5 These are Life's joys. For man is set  
 the prey of Time, and Time is change.  
 Life strait or large, great store or naught,  
 all's one to Time, all men to Death.  
 Death brought to naught Ṭasm long ago,  
 Ghaḏî of Bahm, and Ḍû Judûn,  
 The race of Jâsh and Mârib, and  
 the House of Luqmân and et-Tuqûn.

*Ḥam. pp. 506-7.*

NOTES.

The metre of this poem is unique, and does not occur among the forms settled either by el-Khalîl son of Aḥmed, the founder of Arabic prosody, or by Sa'îd son of Mas'adeh el-Akhfash. Et-Tebrîzî considers it a species of *Besîṭ*. The following is its scheme:—

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 — — — — —

The author, Sulmî son of Rabî'ah, belonged to the family of the Benu-s-Sîd ("Sons of the Wolf") of Ḍabbeh, a tribe descended from Muḍar by Ṭâbikhah son of Ilyâs. The men of Ḍabbeh were one of the *Ribâb*, or five confederate tribes all descended from Ṭâbikhah, and closely

allied with Temîm, among whom they dwelt. There is another longer poem by the same author, quite in the spirit of this, at pp. 274-6 of the Hamâseh. I have not been able to ascertain when he lived, but it must have been in the days of the Ignorance.

v. 1. "Camel," *bâzil*, properly a she-camel nine years old, when she is strongest and fittest to bear fatigue. *Khabab* means a quick trot.

v. 3. "Statue-like," *ka-d-dumâ*: this comparison is found more than once in the poems of Imra'-el-Qeys. There is a strangeness about it in the mouth of a Desert Arab. Imra'-el-Qeys was a prince who had travelled and seen strange lands, and among them probably the sculptures of the Greeks. The Dabbî, who had a taste for the pleasures of the town, may also have seen Greek statues in Syria, though his poem at pp. 274-6 shews him as a genuine Bedawî.

v. 7. Ṭasm was one of the old lost races of Arabia, who dwelt, with a sister tribe named Jedîs, in a valley called el-Jaww in el-Yemâneh, in southern Nejd. A quarrel broke out between Ṭasm and Jedîs, in which the latter tribe massacred the whole of the former, except one man named Riyâh, who escaped and invoked the aid of Ḥassân son of As'ad, the Tubba' of el-Yemen. This king led an army against Jedîs, and exterminated the whole race (see the Ḥimyerite Qaṣîdeh, vv. 79-80). Nothing certain is known of the date of this event, and Ṭasm to an Arab was but the name of a people that perished long ago. Of Ghaḏî of Bahm also nothing is known but his name: he seems to have been a prince of Irem, of the race of 'Âd, another lost people, and is mentioned together with Luqmân and Ḍû Jeden in a verse cited by el-Jauharî:

*Lau 'annanî kuntu min 'Âdin wamin 'Iremin*

*Ghaḏîyya Bahmin wa-Luqmânan wa-Ḍâ Jedeni.*

"If I had been a man of the race of 'Âd and of Irem,  
Ghaḏî of Bahm or Luqmân or Ḍû Jeden."

Ḍû Judûn probably stands for Ḍû Jeden, the surname of a king of Ḥimyer whose name was 'Alas son of el-Ḥârith. The Arabs say that Ḍû Jeden was so named from his beautiful voice, and that he was expert in song. The name is however, like all the names of Ḥimyer compounded with *Ḍû*, a local one, Jeden being the city or fortress after which the Prince was called. The name Ḍû Jeden is found in Halévy's Ḥimyerite inscriptions: see Major Prideaux's Edn. of the Ḥimyerite Qaṣîdeh, p. 58. There was another Ḍû Jeden called el-Akbar, the greater, whose name was 'Alqameh, of much older date, a cousin of Bilqîs the Queen of Sebà, whom Arab legend makes the contemporary of Solomon.

v. 8. Of the race of Jâsh we likewise know nothing, and the commentator does not help us. Freytag suggests that the right reading is Hâsh, given in the Qâmûs as the name of a place in el-Yemen.

Mârib is the name of the famous dyke in el-Yemen, the bursting of which caused the dispersion northwards of all the tribes who dwelt in its neighbourhood. This dyke was built by Luqmân, king of the second 'Âd (that is, the remnant which remained on the destruction of the first 'Âd with their city Irem of the Pillars), and on it depended for its irrigation a vast tract of country. Its remains are still visible, and have been visited by European travellers (C. de Perceval, *Essai*, i. p. 17). Luqmân and his family, after a rule which the Arabs say lasted a thousand years, was overthrown by Ya'rub, son of Qaḥṭân, who founded a new empire which afterwards became that of the Himyerite kings. 'Abd-Shems Seba, father of Himyer, made Mârib his capital, and repaired and completed the dyke. The bursting of the dyke is placed by C. de Perceval in 120 A. D., and the dispersion which followed it is proverbial in Arab history. To this event the dynasties of Ghassân and el-Hîreh owed their origin, and by reason of it the north and centre of Arabia became peopled by numerous tribes from el-Yemen, quite distinct from the race of Nizâr or Ma'add.

Luqmân is the king of the second 'Âd just mentioned. Et-Tuqûn is the plural of et-Tiqn, a name borne by two men in old Arab legend, 'Amr son of Tiqn, a famous archer in the days of Luqmân of 'Âd, and Ka'b son of Tiqn, mentioned by el-Meydânî. "A better archer than ibn-'Tiqn" is given as an ancient proverb in the collection of the last named author (i. 278).

## XIV.

قال مالك بن حريم الهمداني

|                                                  |                                              |
|--------------------------------------------------|----------------------------------------------|
| وَتُبْدِي لَكَ الْأَيَّامَ مَا لَسْتَ تَعْلَمُ   | أُنْبِيتُ وَالْأَيَّامَ ذَاتُ تَجَارِبِ      |
| وَيَتَذَنِّي عَلَيْهِ الْحَمْدُ وَهُوَ مَذْمُومٌ | بِأَنَّ ثَرَاءَ الْمَالِ يَذْفَعُ رَبَّهُ    |
| يَحْزُ كَمَا حَزَّ الْقَطِيعُ الْمَحْرُومُ       | وَأَنَّ قَلِيلَ الْمَالِ لِلْمَرْءِ مَفْسَدٌ |
| وَيَقْعُدُ وَسَطَ الْقَوْمِ لَا يَتَكَلَّمُ      | يَرَى دَرَجَاتِ الْمَجْدِ لَا يَسْتَطِيعُهَا |

*Mâlik son of Harîm el-Hemdânî.*

Yea, knowledge I have from Time, the best of all counsellors,  
 the passing of days that brings to light wealth of hidden lore :  
 I know how the Rich is served by riches, how fair the praise  
 they gather with cunning hands, whatso be the blame his due ;

And how lacking wastes and wears a man though his heart be high  
 —yea, sharper the sting thereof than falling of untanned scourge!  
 He looks on the steps of Fame—the steps he can never tread—  
 and sits in the midst of men in silence without a word.

*Ham.* pp. 520-1.

NOTES.

Metre *Tawîl*, as in No. II. I have discovered nothing regarding the author or his date. The tribe of Hemdân, to which he belonged, was a branch of Meðhij, a stock of el-Yemen.

XV.

قال آخر

|                                        |                                         |
|----------------------------------------|-----------------------------------------|
| أَقُولُ لِصَاحِبِي وَالْعَيْسُ تَهْوَى | بَدَا بَيْنَ الْمَذِيفَةِ فَالضَّهَارِ  |
| تَمْتَعُ مِنْ شَمِيمِ عَرَارٍ نَجْدُ   | فَمَا بَعْدَ الْعَشِيَّةِ مِنْ عَرَارِ  |
| أَلَا يَا حَبْدًا نَفَحَاتُ نَجْدُ     | وَرِيًّا رَوْضِهِ بَعْدَ الْقَطَارِ     |
| وَأَهْلَكَ إِذْ يَحُلُّ الْحَى نَجْدًا | وَأَنْتَ عَلَيَّ زَمَانِكَ غَيْرِ زَارِ |
| شَهْرٍ يَنْقُضِينَ وَمَا شَعَرْنَا     | بِأَنْصَافِ لَيْلٍ وَلَا سِرَارِ        |

*One unnamed.*

I said to my fellow while our beasts were speeding  
 with us from el-Munîfeh to ed-Dimâr—  
 ‘Drink deep the scent of the flowery Upland meadows,  
 ‘for after to-night no more shall we see ‘*Arâr.*’  
 How sweet the breezes that blow thence to us-ward,  
 when all its meads with rain besprinkled are!  
 How fair the days when there thy tribesmen halted,  
 and naught on thy spirit did that good time jar!  
 5 Months waxed and waned, and we in our heart’s gladness  
 recked not if full-moon-tide were near or far.

*Ham.* p. 548.

## NOTES.

The metre is *Wâfir*, as in No. III. The English only roughly imitates it, and does not attempt to keep up the equivalence of two short syllables or one long in the third place of each foot: the second hemistich of the English is also catalectic, the Arabic not.

v. 1. "Our beasts," "*el-'îs*": *'îs*, plural of *'eysâ*, means a she-camel almost white in colour, slightly tinged with yellow. This is one of the colours most esteemed in camels among the Arabs.

El-Munîfeh and ed-Dimâr are evidently stages on the road out of Nejd. The Marâşid gives the former (iii, 167) as the name of a water belonging to Temîm towards Felj, where was fought one of their battles. The Qâmûs says it is a water of Temîm between Nejd and el-Yemâmeh. Ed-Dimâr in the Marâşid (ii, 185) is likewise given as the name of a place between Nejd and el-Yemâmeh. This locality does not however suit very well here. El-Yemâmeh is as much part of Nejd as any other portion of that region; and a rider going from central to southern Nejd would hardly speak of himself as quitting the upland for the plain. El-Munîfeh means merely "the high place," and ed-Dimâr "the valley that hides, by enclosing him, the traveller therein" (or perhaps a hollow in the sand-sea rather than a valley); and both may be the names of many other places than those specified. I take it that the journey intended was rather towards the north than the south.

v. 2. '*Arâr*' is the name (in the collective form) of a sweet-smelling yellow flower which in the spring season covers the uplands of Nejd. El-Khalîl says that it is *el-bahâret el-barriyyeh*, *Buphthalmum* or ox-eye. Others say that it is a bush (*Buphthalmum arborescens*), and Ibn-Barrî that it is the wild narcissus. The complexion of a woman is compared to the colour of its blossoms by el-'A'shâ in the line

*beydâ'u dahwatahâ waşaf-  
râ'u-l-'ashiyyeta ka-l-'arârah.*

"White in the noonday, and clear yellow in the even like the '*arârah*.'"

v. 5. More literally, "Months passed away, and we marked neither the full moons nor the new moons thereof."

Nejd, "the Upland," is the whole of that portion of Arabia which lies, on the south, west, and east, inland from the mountain barrier which separates it from the lowland by the coast (called Tihâmeh on the western shore): on the north the mountains of Ṭayyi' are included in, and form the limit on this side of Nejd. Though a great part of this area is desert during the rainless season, in the spring it is covered with verdure, and affords excellent pasture.

## XVI.

قال آخر

|                                                 |                                             |
|-------------------------------------------------|---------------------------------------------|
| تَمَتَّعَ بِهَا مَا سَاعَفْتِكَ وَلَا تَكُنْ    | عَلَيْكَ شَجًّا فِي الْخَلْقِ حِينَ تَبِينُ |
| وَإِنْ هِيَ أَعْطَتْكَ اللَّيَانَ فَانْهَى      | لِغَيْرِكَ مِنْ خَلَانِهَا سَتَلِينُ        |
| وَإِنْ حَلَفَتْ لَا يَذْقُضُ الدَّأَى عَهْدَهَا | فَلَيْسَ لِمَخْضُوبِ الْبَدَانِ يَمِينُ     |

*One unnamed.*

Yea, take thy fill of joy with her what time she yields her love to thee,  
and let no grieving stop thy breath whenas she turns herself to flee.  
Ah, sweet and soft her ways with thee: bethink thee well: the day  
shall come

when some one favoured e'en as thou shall find her just as sweet and  
free.

And if she swear that absence ne'er shall break her pact of plighted  
troth,

— when did rose-tinted finger-tips and binding pledges e'er agree?

*Ham. p. 575.*

## NOTES.

Metre *Tawîl*, third form, as in No X.

v. 1. "Grieving": *shejà* is properly a bone or anything else that sticks in the throat and chokes one.

v. 3. "Rose-tinted finger-tips," *makhdûb-el-benân*. The Arab women tinge the ends of their fingers with *hinnâ* (*Lawsonia inermis*).

## XVII.

قال توبة بن الحمير

|                                                |                                                |
|------------------------------------------------|------------------------------------------------|
| كُوِّنَ أَنْ لَيْلَى الْأَخْيَلِيَّةَ سَلَمَتْ | عَلَى وَدُونِي تَرْبَةً وَصَفَائِحُ            |
| لَسَلَمَتْ تَسْلِيمَ الْبَشَاشَةِ أَوْ زَقَا   | إِلَيْهَا صَدَى مِنْ جَانِبِ الْقَبْرِ صَائِحُ |
| وَأَغْبَطُ مِنْ لَيْلَى بِمَا لَا أَنْالَهُ    | أَلَّا كَلِمًا قَرَّتْ بِهِ الْعَيْنُ صَالِحُ  |

*Taubeh son of el-Homeyyir.*

Ah if but Leylâ once would send me a greeting down  
of grace, though between us lay the dust and the flags of stone,  
My greeting of joy should spring in answer, or there should cry  
toward her an owl, ill bird that shrieks in the gloom of graves.  
They envy me that from Leylâ never was mine from her :  
how slight be the cause of joy soever, how good it is !

*Ham. p. 576.*

## NOTES.

Metre *Tawîl*, as in No. II. The first line in both Arabic and English is *Makhrûm*, that is, deprived of its initial short syllable.

Much is told of this Taubeh in the *Kitâb-el-Aghânî* (x. 67—82). He was a cousin of Leylâ, a woman of great beauty, belonging to the family of el-Akhyal (hence called Leyla-l-Akhyaliyyeh), of the tribe of 'Âmir son of Şa'sa'ah. Taubeh loved her from her childhood, when they were children in the desert together, but her father refused to give her to him in marriage. He led a stormy life, and met his death in fight in the reign of Mo'âwiyeh, the first of the Umawî Khalîfeh's. Leylâ long survived him, but never forgot him and his love for her. She also was a renowned poetess, and was alive at a great age in the reign of 'Abd-el-Melik son of Merwân. A tale is told of her death in which these verses figure (*Agh. x. 82*). She was making a journey with her husband, when they passed by the grave of Taubeh. Leylâ, who was travelling in a litter, cried "By God! I will not depart hence till I greet Taubeh." Her husband endeavoured to dissuade her, but she would not hearken: so at last he allowed her. And she went up the mound on which the tomb was, and said—"Peace be to thee, O Taubeh!" Then she turned her face to the people, and said—"I never knew him to speak falsely until this day." "What meanest thou?" said they: "was it not he," she answered, "who said—

'Ah, if but Leylâ once would send me a greeting down  
of grace, though between us lay the dust and the flags of stone,  
My greeting of joy should spring in answer, or there should cry  
toward her an owl, ill bird that shrieks in the gloom of graves' ?

Nay, but I have greeted him, and he has not answered me as he said." Now there was a she-owl crouching in the gloom by the side of the grave; and when it saw the litter and the crowd of people, it was frightened, and flew in the face of the camel. And the camel was startled, and cast Leylâ down headlong on the ground; and she died that hour, and was buried by the side of Taubeh.

v. 1. *Safâih* are the flags of stone set over a grave.

v. 2. The pagan Arabs had a strange and gloomy superstition, which survived long after the days of el-Islâm, though expressly denounced as baseless by the Prophet himself, that the spirits of dead men became owls, which dwelt in the graves where their bodies were laid. *Şadà* or *hâmeħ*, the names for an owl, thus came to mean the ghost of a dead man; and a common proverbial saying in the mouth of an old man was “I shall be an owl to-day or to-morrow” (this was used even by so pious a Muslim as Lebîd in his old age under Mo‘âwiyeh). Some say that only the souls of those slain unavenged became owls, and that they flew at night about the grave, crying *usqûnî, usqûnî*—“give me to drink!” When the blood of vengeance was poured forth, they were appeased and ceased to cry. That some such notion prevailed is clear from many passages, *i. e.*, that the owl or ghost was tormented by a perpetual thirst, which required to be assuaged with blood or wine (see No. XVIII in the present series): but it is equally certain that it was not only those who were slain unavenged who were believed to become owls, but that “owl” was the common word for all ghosts.

v. 3. *I. e.*, “they envy me Leylâ’s love: but I never obtained it. Nevertheless, that my name is coupled with hers is in itself a joy to me, and good, however slight a thing it be.” *Kullumâ qarret bihi-l-‘eyn*, literally: “everything which brings coolness to the eye.” *Qurrat el-‘eyn*, “coolness to the eye,” is a common expression for gladness.

## XVIII.

## قال آخر

|                                                   |                                                  |
|---------------------------------------------------|--------------------------------------------------|
| بَلِيلَى أُمَّتٍ لَا قَبْرٍ أَعْطَشُ مِنْ قَبْرِي | فَيَا رَبِّ إِنْ أَهْلَكَ وَلَمْ تَرَوْ هَامَتِي |
| تَسَلَّيْتُ عَنْ يَأْسٍ وَلَمْ أَسَلْ عَنْ صَبْرٍ | وَإِنْ أَكَّ عَنْ لَيْلَى سَلَوْتُ فَإِنَّمَا    |
| فَرَبَّ غَدِي نَفْسٍ قَرِيبٍ مِنَ الْفَقْرِ       | وَإِنْ يَكَّ عَنْ لَيْلَى غَدِي وَتَجَلَّدُ      |

*Another, unknown.*

O God, if I die, and Thou give not to mine owl to drink  
of Leylâ, I die, no grave lies thirstier than my grave!  
And if I forget my pain though Leylâ be not for me,  
my Comforter is Despair: no comfort does Patience bring.  
And if I suffice myself without her, seem strong and stern  
—ah many the strength of soul that lies near to lacking sore!

*Ham. pp. 541-2.*

## NOTES.

The first form of the *Tawîl*, as in No. VI.

One would gladly know the author of these passionate lines: but too many of the fragments in this Book of the Ḥamâseh (No. IV, "Love pieces,") are anonymous. It seems probable that he lived in the days of paganism, although, as just mentioned (Notes to No. XVII), the superstition to which reference is made in v. 1 was by no means extinct under el-Islâm. The translation is as nearly as possible word for word.

v. 1. See note to v. 2 of No. XVII. Here the poet, looking forward to his own death of love for Leylâ, prays that his owl's thirst may be appeased by her blood.

v. 3. The play upon *ghinâ*, "wealth," "strength," and *faqr*, "poverty, lacking," is difficult to render in English.

## XIX.

قال ابو صخر الهذلي

|                                                  |                                                  |
|--------------------------------------------------|--------------------------------------------------|
| أَمَاتَ وَأَحْيَا وَالَّذِي أَمْرَهُ الْأَمْرُ   | أَمَّا وَالَّذِي أَبْكِي وَأَضْحَكُ وَالَّذِي    |
| أَلْيَفِينِ مِنْهَا لَا يَرُوعُهُمَا الذِّعْرُ   | لَقَدْ تَرَكْتَنِي أَحْسَدَ الْوَحْشِ أَنْ أَرَى |
| وَيَا سَلْوَةَ الْأَيَّامِ مَوْعِدِكَ الْكُشْرُ  | فَيَا حُبَّهَا زِدْنِي حَوَى كُلِّ لَيْلَةٍ      |
| فَلَمَّا انْقَضَى مَا بَيْنَنَا سَكَنَ الدَّهْرُ | عَجِبْتُ لِسَعْيِ الدَّهْرِ بَيْنِي وَبَيْنَهَا  |

*Abû Şakhr el-Huḏalî.*

By Him who brings weeping and laughter,  
 Who deals Death and Life as He wills—  
 She left me to envy the wild deer  
 that graze twain and twain without fear!  
 O Love of her, heighten my heart's pain,  
 and strengthen the pang every night!  
 O Comfort that days bring, forgetting—  
 the Last of all days be thy tryst!  
 I marvelled how busy the World wrought  
 to sunder us whiles we were one:  
 But when that which bound us was broken,  
 then did the World rest, his work done.

## NOTES.

Metre *Tawîl*, first form, as in No. VI.

Abû Şakhr of Huḏeyl, the author, was a poet of the early days of el-Islâm, chiefly renowned as a writer of erotic poetry.

v. 1. The force which the repetition of *alladî* here gives to the original can hardly be adequately rendered in English. I have attempted to represent it by extreme concision, and thus, while the last two verses of the poem are rendered by four short lines each, the first two have only two lines apiece. The following is a literal translation of the latter:—

“Yea, by Him who brings weeping and laughter—by Him  
who slays and brings to life—by Him whose command is the only power!  
Verily she left me to envy the wild creatures of the field, when I see  
a pair of them wandering together, with no fear to terrify them!”

v. 3. Here the translation is as nearly as possible literal. “The last of all days,” *el-Hashr*, is the Day of the Resurrection.

v. 4. This verse is susceptible of two interpretations, depending on the various meanings of *ed-dahr* and *sa'à*. The former may either mean “the World,” that is, the people of the World, the worldlings, or it may be rendered “Time”; and the latter may mean “to be busy, to work actively,” or “to run.” If the former interpretation be chosen, the rendering I have given above will express the sense—“I wondered how actively those unkindly ones about us worked to part us: but when they succeeded, then their activity ceased.” If the latter, the meaning is—“I wondered how swiftly the time sped between me and her while we were united: but when the space of our union came to an end, then Time seemed to have ceased to move at all”; or, metrically—

“I marvelled how swiftly the time sped  
between us the moment we met:  
But when that brief moment was ended,  
how wearily dragged he his feet!”

## XX.

قال آخر

|                                                  |                                                |
|--------------------------------------------------|------------------------------------------------|
| قَد كُنْتُ أَعْلُو الْحَبِّ حِينًا فَلَمْ يَزَلْ | بِي الدَّقْضُ وَالْأَبْرَامُ حَتَّى عَلَانِيَا |
| وَلَمْ أَرِ مِثْلَيْنَا خَلِيلِي جَنَابَةً       | أَشَدَّ عَلَيَّ رَغْمِ الْعَدُوِّ تَصَافِيَا   |
| خَلِيلَيْنِ لَا نَرْجُو لِقَاءًا وَلَا تَرَى     | خَلِيلَيْنِ إِلَّا يَرْجَوَانِ التَّلَافِيَا   |

*One unnamed.*

Love's master was I once and free : but evermore his strength be bent  
 to bind me fast, and I to loose, till in the end he mastered me.  
 And never saw I like us twain two lovers sundered, she from me,  
 and I from her, true-hearted still and faithful, spite of all men's hate  
 — Two friends that have no hope of converse, meeting never face to face :  
 where hast thou seen two loving hearts that looked not for the day of  
 joy?

*Ham. p. 551.*

## NOTES.

Metre *Tawîl*, second form, as in No. II.

The first line of this poem is not rendered by Rückert in his version of the *Hamâseh*, as being impossible to express fully in German. The difficulty lies in the words *en-naqd* and *el-'ibrâm*, the former of which means the untwisting of the strands of a rope, and the latter the twisting of them tight. The verse therefore means—"Love strove with me to twist tight my bonds, while I strove with him to untwist and relax them. I was his master at the beginning, but in the end he prevailed over me."

v. 3. *I. e.* "We are lovers who have no hope of delight one in the other: and hardly shalt thou see two lovers who look not some day to be joined together. Yet we are firm and faithful in our love, though we have no hope."

## XXI.

قال بكر بن الذطاح

بيضاء تسحب من قيام فرعها      وتغيب فيه وهو وحف أسحم  
 فكانها فيه نهار ساطح      وكانه ليل عليها مظلم

*Bekr son of en-Nattâh.*

A white one : she rises slow, and sweeps with her hair the ground :  
 it hides her within its coils, a billow of blackest black.  
 She shines in its midst like Dawn that breaks from the farthest East :  
 it bends like the darkest Night and veils her above, around.

*Ham. p. 566.*

## NOTES.

The metre is the *Kâmil*, as in No. IX. The English, however, follows the *Tawîl*, of the second form.

Bekr son of en-Naṭṭâḥ was a man of Ḥanîfeh, and a native of el-Yemâ-meh. For some time he robbed on the highway, but was induced by Abû Dulaf, a minister of the 'Abbâsî Khalîfehs, to enter the army, where he shewed great valour. He was thus a late poet, and when he died, says Abû Hiffân, poesy came to an end for ever. Abû Dulaf, his patron, died in A. H. 226.

## XXII.

## قال نصيب

|                                           |                                            |
|-------------------------------------------|--------------------------------------------|
| كَنَّ الْقَلْبَ لَيْلَةً قِيلَ يَغْدَى    | بَلِيلَى الْعَامِرِيَّةِ أُرْ يِرَاحُ      |
| قَطَاةٌ عَزَّهَا شَرَكٌ فَبَاتَتْ         | تَجَّازِبُهُ وَقَدْ عَلِقَ الْجَنَاحُ      |
| لَهَا فَرَخَانٍ قَدْ تَرَكَ بَوَكْرٌ      | فَعَشَّهَمَا تَصْفَقُهُ الرِّيَاحُ         |
| إِذَا سَمِعَا هُبُوبَ الرِّيحِ نَصَا      | وَقَدْ أَوْدَى بِهَا الْقَدْرُ الْمَتَّاحُ |
| هَ فَلَا فِي اللَّيْلِ نَأَتْ مَا تُرْجَى | وَلَا فِي الصُّبْحِ كَانَ لَهَا بَرَّاحُ   |

*Nuṣeyb.*

They said last night—'To-morrow at first of dawning  
or may be at eventide Leylâ must go.'

My heart at the word lay helpless, as lies a Qaṭâ  
in net night-long, and struggles with fast-bound wing.

Two nestlings she left alone in a nest far distant,  
a nest which the winds smite, tossing it to and fro.

They hear but the whistling wind, and stretch necks to greet her:  
but she they await—the end of her days is come!

So lies she, and neither gains in the night her longing,  
nor brings her the morning any release from pain.

*Ham.* pp. 577-8.

## NOTES.

Metre *Wáfir*, as in No. III. The English follows the original measure, save in making the second hemistich catalectic.

Nuṣeyb was a negro slave, the property of a man who lived in Wâdi-l-Qurà, not far to the East of el-Medîneh. He covenanted with his master to buy his freedom (in Freytag's text, for *kânet 'alà nefsîhi*, read *kâtaba 'alà nefsîhi*), and having done so, repaired to the Khalîfeh 'Abd-el-'Azîz ibn Merwân, whom he praised in an ode. In requital therefor 'Abd-el-'Azîz gave him the purchase money wherewith to redeem himself, and gifts besides. He excelled in erotic and laudatory poetry.

v. 2. "A Qaṭà." The Qaṭà is the sand-grouse, a well-known bird of the Arabian Deserts, constantly recurring in old Arab poetry, and the subject of innumerable proverbial sayings.

*The revenues of the Mughal Empire in India.*—By EDWARD  
THOMAS, F. R. S., *Late Bengal C. S.*

Indian Numismatists are greatly indebted to Mr. C. J. Rodgers of Amritsar for his contributions of coins "supplementary to the Chronicles of the Pathán Kings of Dehli,"\* and for the careful illustration of the new specimens, by his own hand, which have lately appeared in our Journal.

In his last paper in Part I, Vol. XLIX, 1880, p. 213, on the "Copper coins of Akbar," Mr. Rodgers has entered into some speculations on the amount of the State Revenue of that monarch, based upon novel interpretations of the legends on the coins he describes, which seem to me to be open to criticism. I am the more bound to notice these readings and the deductions involved, as they touch a subject of much importance in the Fiscal history of India, which I have endeavoured to elucidate in a separate publication on the "Revenue resources of the Mughal Empire."†

I cannot claim that this work was received with much favour, on its first appearance, the returns contrasted so strikingly with the lesser totals obtained from the land in our day, that there was an intuitive tendency to suspect errors in my figures and calculations.‡ However, as Mr. W. W.

\* Trübner, London, 1871, 8vo., pp. xxiv. 467.

† Trübner, London, 1871, 8vo., pp. 54.

‡ Sir H. Elliot, one of our most experienced Settlement Officers under Martin Bird, in his investigation into the revenues past and recent of the province of Sind, was equally startled to find how little the British Government obtained from that fertile land, in comparison with the income of their Native predecessors. He remarks (p. 473, Vol. I, Dowson's Edit. *Historians of India*) "Under the Tâlpúrs \* \* Sind is said to have occasionally yielded £400,000; and under the Kalhoras, tradition represents the revenue at the exaggerated amount of £800,000. At present (A. D. 1855), with security on all its borders, and tranquillity within them, it does not pay to the British Government more than £300,000, and the expenses have hitherto been double that sum."